UNITARIAN WORD & WORK

OCTOBER
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The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston, Massachusetts

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

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UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 18 October, 1914 No. 1

EDITORIAL

UNITARIANS TO THE COLORS.

IN view of the "colors" that are luring hundreds of thousands of able-bodied men into the jaws of death, why should there not be at least a few thousands of men, women, and children to rally to the colors of life? Unitarians stand for spiritual democracy. Then let them go into the ranks and do their utmost to rescue the religious world from ecclesiastical bondage. Unitarians represent sanity in their interpretations of life. Then let them see to it that superstition and sensationalism are dispelled by the light of truth. Unitarians are well aware that humbuggary in social and commercial relations prevails until high ethical standards are imperilled. Then let them put on the uniform of saving character, and stand by their guns. They don't have to report for service to kill and be killed. Then why should they not fly to their colors and make sure that every decent human being has a chance to live and let live?

UNITARIANS to the Colors! That is, to the local church, to the denominational welfare, to the success of Unitarian schools, to the spread of Unitarian principles! If there must be armies let us have armies that glorify rather than those that debase the human race! There's a call for troops, let them respond in platoons. March up the heights against entrenched evil in the cities, by the countryside, in the church and in the state. Unitarians do not ask, "What are we to get out of it?" but "What is there for us to put into human well being?" They do not go to church to tell their friends what line of poetry delivered them from the gout, but to get the self-control not to incur the gout. Their martyrdom is not wrought to secure for themselves a reserved seat behind the pearly gates, but to make room enough in heaven to avoid the necessity of reserved seats for anybody. Their warfare is not to win for themselves a little province called "the Church," but to make the whole world beautiful and clean enough to worship in.

UNITARIANS to the Colors! In practical matters, as well as in matters theological and prophetic! Unitarians believe in a hundred cents to the dollar! Then rally to the colors in the name of an honest and adequate support of the local church. What's the use in saying you cannot afford to give more than four dollars and ninety-eight cents a year to your church? Don't you spend ten times that amount every little while on matters of little or no consequence to anybody? Of course all that is none of our business and we shall say nothing about it. But we beg to inform you that it is *your* business, and the business of your church, and the business of your community in general, and the business of the United States of America. What you do to keep alive the flame of religion in the world is exactly what

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you do to prevent this country from catching the war mania. Your loyalty to your colors as a man of faith, determines your immunity from a call to kill and be killed.

UNITARIANS to the Colors! Perhaps you are women! Perhaps you cannot vote. Perhaps you are not allowed to hold certain political offices. Perhaps it would not be just the thing to don a soldier's uniform and prance forth to kill and be killed. Well, what then? Still there's a chance to vote, to hold office, to wear a uniform, to prance and to fight even if you do happen to be women. Isn't there a Woman's Alliance connected with your church? Isn't there a Sunday School in your church? Or, to be more specific, isn't there a class of boys about fourteen years of age, and do you mean to say there is no chance to prance and fight? And what about committees and church hospitality and keeping up the congregation and supporting the choir and shingling the church? Bugles and drum corps may be lacking in such warfare, but that is the kind of service that preserves the strength and purity of human society. What goes on inside the heads of the people determines what goes on upon the surface of the earth. Keep health and sanity and virtue alive in the local church and you are doing just the thing which makes the wreck and ruin of war impossible. Never mind if you cannot do everything. Nobody can do everything. But, heaven knows there is enough to satisfy any sort of martial ambition in keeping a church alive and potent as a vital force in the world.

UNITARIANS to the Colors! Think of the campaign and how to work it. There's *The New Hymn and Tune Book*. Do you know which tune in it is the Russian National Air? Do you realize that you will find in that book tunes contributed by Germany, France, Italy, England and other countries, many of which are now reeking in blood and fire? The real and final warfare, then, is between the vast armaments that are butchering honest men, and the hymn book that bids us live and sing. Let every member of our churches live and sing, and compel all mankind to live and sing. The next chapter in the world's history will record the issue. Let us begin now to live to such good purpose and sing to such high themes that the leaders of the people will nowhere be able to look each other in the face and declare war. There isn't a soul that cannot rally to the colors to this end. This cause will carry no reproach, it will imply the cancellation of no treaty, it will dishonor no scared pledge, it will devastate no city, violate no woman or child. On the contrary, it will be a definite and effective warfare with the Prince of Peace as leader, with the Kingdom of God as the goal. Unitarians to the Colors!

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President* — Henry M. Williams, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. C. A. Henderson has accepted a call to Hopedale and began his work on September 1st.

Rev. A. R. Shelander has accepted a call to Passaic, N. J.

Rev. L. C. Dethlefs has resigned at Hyde Park to accept a call to Medford, Mass.

Mr. A. J. Singsen, of the class graduating last June at the Meadville Theological School, has accepted a call to Hackensack, N. J., and will be ordained there on October 18th. Mr. Daniels of the same class has accepted a call to Wilton and Milford, N. H., and Mr. W. A. Smith of the same class will be ordained at St. Cloud, Minn., on October 11th.

Rev. J. R. Pennington has resigned at Lynchburg, Va., to accept a call to Westford, Mass.

Rev. L. A. Walker has resigned at Rockland to accept a call to Middleboro, Mass., where he will be installed on October 5th.

Rev. G. F. Pratt has resigned at Christ Church, Dorchester, to accept a call to Sanford, Maine.

Rev. Leif Huseby has resigned at Calgary, Alberta, and Rev. Granville Pierce at Carlisle, Mass.

Rev. J. C. Perkins has taken charge of the University Church, Seattle, Wash., and Rev. H. E. B. Speight has been welcomed by the church in Victoria, B. C.

Rev. F. M. Bennett has accepted a call to Youngstown, Ohio.

Rev. J. W. Tickle was ordained and installed at Ellsworth, Maine, on July 22nd.

Rev. William L. Walsh has resigned at West Brookfield to accept a call to Billerica.

Rev. H. Van Ommeren has resigned at Lawrence to accept a call to Nantucket.

Rev. W. C. Pierce has resigned at West Somerville to accept a call to Jacksonville, Fla.

Rev. Addison Moore, D. D., formerly of the Baptist fellowship, has accepted a call to Schenectady, N. Y.

During the period since the issue of the last number of "Word and Work" the Unitarian ministry has suffered by the deaths of four of its members.

George M. Bodge passed away on July 18th. For many years Mr. Bodge was a well known and enthusiastic worker in the cause of liberal religion. He held pastorates in Dorchester, East Boston, Leominster and Westwood. He was intensely interested in the history of New England, and contributed many articles upon subjects of genealogical and historic interest. He is survived by a wife and two daughters.

John Snyder since his ordination in 1870 held prominent positions in the Unitarian fellowship. There are few members of the Unitarian faith not acquainted with his genial personality and his brilliancy as a preacher and lecturer. He will be greatly missed from the ministerial ranks.

Abram Wyman held two pastorates in our denomination. At Topeka, Kan., he had charge of the Unitarian church for twelve years, and endeared himself to many people both within and without his church. He became associate minister at the Ames Memorial Church in North Easton in 1905, a position which he held until his retirement because of failing health in November, 1913. He was especially successful as an organizer of the young people.

James Edward Wright, who died on September 5th, was not only the minister of the Church of the Messiah, Montpelier, Vt., for forty-five years, but, by his enthusiastic interest in the religious welfare of the people generally, he became in reality a minister-at-large for miles around the city where his church was located. At various times he rendered valuable services for the American Unitarian Association in the

work of church extension and rehabilitation.

Appointments

The Sunday appointments of the President of the Association in October are Oct. 4, morning, Northampton; evening, Montague (rededication of the church); Oct. 11, Quincy, (275 anniversary); Oct. 18, Hackley School, Tarrytown, N. Y.; Oct. 25, morning, Pittsburg, Pa.; evening, Wheeling, W. Va. (dedication). His week day speaking engagements include appointments at the Lake Mohonk Conference, the Men's League at Hudson, the Ministers' Meeting at Indianapolis, etc.

The appointments of Rev. Lewis G. Wilson, Secretary of the Association, for October will include the following: Rowe, Mass., Oct. 3; installation of Rev. Louis A. Walker at Middleboro, Mass., on Sunday the 4th; the 85th anniversary of the First Unitarian Society at Lowell on Oct. 5; banquet at West Roxbury on the evening of Wednesday the 7th; installation of Rev. C. A. Henderson at Hopedale on Oct. 11th; ministers' meeting for the ministers of New Hampshire and Vermont on Tuesday, the 20th. After attending the Michigan State Conference Mr. Wilson will preach at Dayton, Ohio, Oct. 25th, and conduct the Ministers' Meeting at Indianapolis from the 27th to the 29th inclusive.

During the month of October Mr. Forbes, the Secretary of the Department of Social and Public Service will visit churches in Minnesota and Manitoba. His appointments have been fixed for Hanska, Minneapolis, Springvale, Dalbo, St. Cloud, Fergus Falls, Virginia and Duluth, all in Minnesota; Hudson, Wisconsin; Fargo and Grand Forks, North Dakota; Winnipeg, Gimli and other stations in Manitoba. Returning, he will attend the Ministers' Meeting at Indianapolis in the last week of the month and will be back again at his office on the first of November. After that date he will be ready to respond to such calls for lectures and addresses as may be desired.

Buildings

The new church at Wheeling, W. Va. is completed and will be dedicated on October 25th. The new churches at Flushing, N.Y., and Dayton, Ohio, are well advanced and they will be ready for occupancy next month. The beautiful Second Church in Boston has, during the summer, become a new landmark in the city and will soon be fitly dedicated. Contracts have been let for a handsome new Church in Athol, Mass. The Parish House at Palo Alto, Cal. has been completed, making with the church three sides of a garden court. The foundations of the new church in Edmonton, Alta. are completed and the basement will be roofed and made ready for use during the winter. The Meeting Houses of the First Parish in Cambridge, First Parish in Portland, Me., and the Society in Montague, Mass. have been reconstructed and rehabilitated during the summer. The additions to the church in New Orleans are so extensive as to make it practically a new building. The plans of the Chapels at Hanford, Cal. and Highland Springs, Va. have been approved and construction is going forward.

Summer Work

Unitarian Headquarters in Chautauqua, N. Y., has been open and active during July and August, under the care of Rev. and Mrs. Brown. The preachers who have taken charge of services are Rev. Henry J. Adlard, of Dunkirk, N. Y.; Rev. Frank L. Phalen, of Boston, Mass.; Mr. James W. Macdonald, of Meadville, Pa.; and Rev. William Channing Brown, of Boston, Mass. In July a peace meeting was held, with Mrs. Anna Sturgis Duryea, the agent of the Massachusetts Peace Society, as speaker. A conference was held on Wednesday, August 5th, and a meeting of representatives of the Alliances was held immediately after the Conference. The Branch Alliances in Charleston, S. C., Boston, St. Louis, Pittsburgh, New York, Cleveland, Buffalo, and other places were represented. The third Edward Everett Hale Scholarship, which will permit some worthy

teacher to receive the advantages of the Summer Schools in Chautauqua in 1915, was completed.

Unitarian Headquarters is having a good and increasing influence in Chautauqua and the season just closed is the best, so far as interest and attendance are concerned, that we have had.

Summer services during July and August, with visiting ministers as preachers, were held in the Unitarian Church in Peterborough, N. H., Rev. S. L. Elberfeld, minister. The list of preachers included Messrs. Maxwell, Fenn, Park, J. B. W. Day, A. J. Wilson, Towle, Cornish, Hale and Slocombe.

A report from the church states that the congregations have been larger and more regular than those of the usual summer services. The church has attracted the attention of the community as a whole and the people have discovered how many able ministers spend the summer in Peterborough or near at hand.

In Windsor, Vt., All Souls' Church (Unitarian), Rev. Percy Emmons Lyndon, minister, has been open through the summer, the pulpit supplied by the following minsters: Messrs. Snow, Park, Brown, Lathrop, McCollester, Doan, Griffin, Sturtevant and W. C. Brown.

Work in the smaller churches about Frenchman's Bay, Me., has been carried on throughout the summer by the minister of the Ellsworth church, Rev. John W. Tickle. Lamoine was opened June 14th and it will remain open into the fall. From July 19th to August 23d Rev. Daniel M. Wilson of Kennebunk preached. Upon other Sundays Rev. Mr. Tickle has officiated. The attendance has been good and the results satisfactory.

The preachers at Bar Harbor on Sunday morning have held services in the Chapel at Winter Harbor on Sunday afternoons. Mr. Tickle and others have preached occasionally in West Gouldsboro, and Mr. Saunderson has maintained the usual services in Sullivan. This work about Frenchman's Bay, which was inaugurated last year by Rev. Arthur H. Coar, has been maintained this summer and plans are already on foot to increase its effectiveness for the season of 1915. The pressing need of this circuit is a runabout car for the minister of the church in Ellsworth, who makes himself responsible for all the churches and should have adequate means of visiting them.

Successful meetings have been held in the Hampton Falls Parish Church, with preachers from Newburyport. The attendance has ranged from thirty to seventy.

The usual services were held during the summer at Ocean Point, Me., the ministers summering at this place supplying the pulpit. *The New Hymn Book* was this year introduced.

Department of Religious Education

This Department again unites with the Tuckerman School in offering a Normal Course in Religious Education for Sunday-school teachers, prospective teachers and parents.

The lectures are to be given in Channing Hall at ten o'clock on Saturday mornings from October 10 to December 19. The first hour each Saturday takes up "The Use of the Bible in Liberal Sunday Schools," in five lectures by Rev. William I. Lawrance and five by Rev. Florence Buck. The second hour is given to a course of ten lectures by Dr. Luther Allen Weigle, Dean of Carleton College, Northfield, Minn., on Sunday School Pedagogy.

Dr. Weigle, who comes to us for this course and for some other work in this department, is already known to many teachers in our Sunday schools through his book, "The Pupil and the Teacher," which we recommend as one of the best books available for teacher-training. He is spending his sabbatical year in the East, giving two courses of lectures in Yale from which university he secured his degree of Ph. D. in 1905. His work in the national Religious Education Association has brought him into prominence as an expert in religious education. We are most fortunate in being able to

secure Dr. Weigle for these lectures. The Saturday Morning Normal Course is entirely free. Churches in and near Boston would do well to avail themselves of its opportunity for teacher training. A program presenting the courses in detail and giving full information will be mailed to any address on application.

Attention is again called to the Promotion Certificates and Enrolment Cards issued by this department. They are important aids in grading a school and recognizing work done by the pupils. A second printing of the Enrolment Cards has just been issued.

This department reaches the children and young people of our churches mainly through help given to adults—superintendents, teachers, and parents. In one way only does it come into direct contact with the young, that is, through the publication of its Sunday-school paper, *The Beacon*. Here it is doing its work of religious education at first hand. It is the aim of this department to make *The Beacon* the best paper of its size and for its purpose that is published. The children of our churches have much interesting reading matter. Do they, however, have any other paper or magazine whose primary purpose is to win their loyalty to our high faith and ideals, to our church and the church school? *The Beacon* has a department of Sunday-school news, devotional readings, and editorials dealing directly with the ethical-religious life of childhood and youth. The Beacon Club and Young Contributors' sections have secured the co-operation of more than two hundred and fifty members of our Sunday schools.

The influence of the paper can be greatly extended if teachers and parents will see that it reaches those for whom it is prepared. We look for the day when all Unitarian Sunday schools will take *The Beacon* in numbers sufficient to provide one copy for each member of the school. Of late, single subscriptions to home addresses have increased. This is often helpful because the paper may thus be brought more directly to the attention of the younger members of the family. Our readers, by securing such subscriptions, may render a distinct service to our cause. Sample copies and further details will be cheerfully furnished upon application to "*The Beacon*," 25 Beacon Street, Boston, Mass.

Department of Social and Public Service

It would be a great convenience at the beginning of the season, if the Department could have a complete list of the social service committees in the churches with the names and addresses of the respective secretaries. At present forty-two committees are listed. No doubt there are many more, and Mr. Forbes will esteem it a favor if the minister of each church which has a committee will send him the information desired.

Experience has shown that many churches, among them some of those having social service committees, which earnestly wish to do their full social duty are handicapped by not knowing where and how to begin. Especially is this true in well-managed towns where there seems to be no very obvious social need. This lack of opportunity, however, is often more apparent than real. Investigation will usually find something which needs to be done even in the best regulated community.

Having in mind this dilemma in which some of the churches find themselves, the secretary of the Department offers this season a short course of four lectures or talks on "Opportunities for Social Service." In them he will discuss and illustrate some of the most common social problems which everyone some time has to meet, and will point out opportunities for service within the power of even the busiest people. The following outline indicates some of the topics considered.

I.

Why a church should be interested in social service. Principles of service. Three kinds of work for the general welfare, relief, preventive, constructive. How to meet helpfully some of the most common problems of relief. What to do for the vagrant, street-beggar, professional impostor. Philanthropic agen-

cies with which one should keep in touch.

II.

Relief work continued. The family in distress. Cause of destitution: sickness, intemperance, inefficiency, unemployment, desertion. Process of relief and rehabilitation. Connecting the church with local philanthropies. Friendly visiting. Child welfare. Helping the aged. The destitute family, the gateway to the whole social problem.

III.

Preventive work. To help distress is good, to prevent it is better. Simple activities within the power of any church. Cultivation of thrift. Instruction in home-making. Social guidance: clubs for boys, girls, adults, industrial classes.

IV.

Constructive work. Most useful form of social effort. The end of all social service is so to change conditions that they will make for the highest types of life and character. A community survey. Following up the survey: housing, public health, recreation, industrial conditions, work with immigrants, law enforcement. Interest in legislation. Forum meetings. How to do it. The social responsibility of the churches.

These talks may well be given on successive weeks at some convenient hour, either in the church parlors or in a private house. Any church, social service committee or alliance interested is invited to communicate with the secretary in reference to them.

Department of Foreign Relations

The terrible war now being waged on European soil seriously affects the work of this Department. Correspondence with our representatives and fellow-workers on the Continent of Europe is almost impossible, the liberal journals arrive intermittently, some not at all. The hostile feeling of the warring nations for each other fortunately does not extend to Americans. All alike seem to desire our friendship, and may in time be glad to receive our friendly offices in behalf of peace and reconciliation. How far the bitter feelings engendered by the war may hinder cooperative efforts for ideal causes hereafter it is too soon to estimate. A benevolent and watchful waiting is our only possible policy at present.

Not a word has come to us from Rev. Anton Toplisky for three months past. As he is usually very observant of his duties as a correspondent and Bulgaria is at peace, for the time at all events, this would imply either his being personally incapacitated, or that his letters have not been able to run the gauntlet of hostile governments and their censors. Probably the latter is the case.

Rev. Gaetano Conte has been compelled to close his pensions at Venice and Florence from entire lack of patronage, owing to the withdrawal of tourists from Italy. His work, however, goes on as usual and he is even improving it. The adherence of Romolo Murri of Rome to his movement is highly gratifying and encouraging.

Rev. Rudolf Walbaum of Alzey, Germany, is of military age and may have been drafted into the army, despite his young family. We have been unable to get into communication with him as yet.

But what gives us especial concern is the uncertainty with regard to the condition of our Unitarian co-religionists in Hungary. Not a word has been heard from them since the war began.

It goes without saying that in such an awful emergency the Unitarian fellowship should stand faithfully by their agents and representatives in Europe, and use all the resources in their power to sustain them. It is altogether likely that the close of the war will witness important dislodgements in religious and church relations in Europe. Such developments cannot fail to be favorable to the liberal interpretation of Christianity, and we must be prepared to meet the need and be equal to the opportunities which shall be presented to us.

Our work in the Orient has suffered the discouragement which arises from the temporary postponement of the

proposed world-journey of Unitarian and other liberal divines and teachers, which was to have been undertaken this autumn. The party had been made up, the money assured, the itinerary of travel fully prepared and passage engaged, the meetings in India, China, Japan and other countries fully arranged for. The outbreak of the war makes the undertaking impossible at present.

In the meantime the Japanese Unitarian Mission continues its excellent work, never better than now. The American Unitarian Association has made a contribution to the work of the International Institute of China at Shanghai. This is a new departure for us and opens up work in a country full of vast possibilities.

An Egyptian Unitarian Association has been formed spontaneously in Cairo by Professor Zaky, teacher of Arabic literature in the Government schools of that city. Regular Sunday services are held. We hope soon to know more of this movement.

THE BEACON PRESS

Publication Department

A most significant announcement for Unitarians, in connection with the denominational publishing work, is the incorporation of The Beacon Press, authorized by a vote of the Board of Directors. It has long been recognized that a secular imprint would greatly stimulate the circulation of many of our books, which, bearing the imprint of a denominational house, must of necessity have a more limited reading, and we are therefore following the policy of most of the other religious bodies in the country who publish literature, as well as the British and Foreign Unitarian Association in England.

The name which has been adopted is a most significant and valuable one for our purposes, combining the association of our national headquarters on Beacon Street, Boston, the widely used Beacon Series of Sunday School manuals and The Beacon, our Sunday School paper, together with the symbolism of the Beacon Light which, as our distinguishing mark, will appear on all publications of The Beacon Press in the form shown herewith.

A careful study has been made of the books now published by the American Unitarian Association and we shall retain under the Association's imprint all such as pertain to Unitarian history and teachings. The others, which will be taken over by The Beacon Press, we are confident will do more good by a wider reading under secular auspices than would be the result if continued as denominational publications.

All Unitarians may look forward confidently to a continuation of the policy of publishing which has been carried on by the Association in the past, with a possible broadening as circumstances permit. The interests of the denomination will always be foremost in the policy to be pursued by The Beacon Press, and it is hoped that the same loyalty which has been rendered to the Association's publishing work, and which we are confident will be continued in the future, will be extended equally to the efforts of The Beacon Press.

THE NEW HYMN AND TUNE BOOK

We are able to report excellent results with The New Hymn and Tune Book. This made its appearance early in April and before the first of October 8,000 copies had been sold, fifty-five churches installing the new book. The third edition is now on the press, which we anticipate will be called for by the first of January. We are carrying in stock a sufficient supply of both the cloth and leather bindings to accommodate quantity orders, and are glad to send a sample copy to any church which is seriously considering the purchase of new books. We hope that all such churches will send promptly for a sample copy. The prices, exclusive of transportation, are as follows: The New Hymn and Tune Book with Services; leather, $1.20; cloth, $1.00; where

twenty-five or more copies are ordered, leather $1.10; cloth, 95 cents. Enthusiastic reviews of the new book have appeared in both Unitarian and other denominational papers, and we hope that ultimately it may find its way into liberal churches of many fellowships.

TRACT PUBLICATION

At the Board of Directors' meeting in September the following vote was passed:

"*VOTED: That the policy of issuing one new tract each month be temporarily abandoned and that the publication of new tracts for the coming year be left to the discretion of the Publication Committee.*"

The present unsettled conditions throughout the country have prompted in the minds of the Directors a policy of caution in regard to the spending of denominational funds and the undertaking of new enterprises. The above vote is in pursuance of this policy. Inasmuch as we have on our list of free tracts already 355 different titles which we undertake to keep in print, the Directors felt justified in limiting for the year ahead the output of new material, which is always attended by considerable expense, and would commend to our people a careful study of the new tract list, which in their opinion contains available material for every sort of missionary work in which tracts can be used to advantage. They will, however, produce new tracts during the year on occasions when contributions of special merit and fitness are offered for their consideration.

Members of Cheerful Letter Committees, Post Office Mission workers, Associate Members and others who are accustomed to receive a new tract each month are accordingly notified of this action, in order that they may understand the non-appearance of the new tract on any regular date. Due notice will be given in *The Christian Register* as formerly of new tracts as they appear.

News Items

The Unitarian Church of Atlanta, Ga., is looking for a good, medium-sized pipe organ. Persons having such an organ to dispose of should address Mr. W. P. Harding, 48 Park Street, Atlanta, Ga.

The date of the Annual Meeting of the Middle States Conference has been changed to November 16, 17 and 18, at Syracuse, N. Y.

BOOKS OF THE MONTH

The following recent books which may be classed as "books on liberal religion," "by Unitarian authors" or "about well-known Unitarians," have been acquired during the past month. They may be seen at the Book Room, 25 Beacon Street, and purchased at the accompanying prices.

The Enlarging Conception of God, by Herbert Alden Youtz; $1.39 by mail.

A Far Journey, by Abraham M. Rihbany, $1.85 by mail.

The Historical Christ, by F. C. Conybeare; $1.60 by mail.

Jesus in the Nineteenth Century and After, by Heinrich Weinel and Alban G. Widgery; $3.89 by mail.

Juvenile Courts and Probation, by B. Flexner and R. N. Baldwin; $1.30 by mail.

Life in Palestine when Jesus Lived, by J. Estlin Carpenter; 48 cents by mail.

The New Testament in the Twentieth Century, by Maurice Jones; $3.14 by mail.

The Rise of the American People, by Roland G. Usher; $2.06 by mail.

Shall I Drink? by Joseph H. Crooker; $1.10 by mail.

Socialism and the Ethics of Jesus, by Henry C. Vedder; $1.59 by mail.

The Soul of America, by Stanton Coit; $2.10 by mail.

The Spirit of Social Work, by Edward T. Devine; $1.14 by mail.

The Temper of the American People, by George T. Smart; $1.35 by mail.

They who Knock at our Gates, by Mary Antin; $1.08 by mail.

The United States and Peace, by William H. Taft; $1.14 by mail.

The Working Faith of a Liberal Theologian, by T. Rhondda Williams; $1.58 by mail.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
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Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

This is the time of year when our young people go forth from home for study or work. It will be a great service if the names may be received by some one in the city or town to which they go. Why not appoint some one in your branch when this is read at your next meeting, as of course it will be, to act for you in sending such names to the Alliance president in the given place? If the young man or woman goes to New York City, send to Unitarian Headquarters, 104 East 20th Street. If to Boston, send the address to The Alliance, 25 Beacon Street. Remember that there is in each of these cities a fellowship committee that will see that a welcome is extended to the young people and that will advise about boarding places when invited so to do. If the names are forwarded to the central committee on College Centers, they will be passed over to the local minister and his co-workers. This request has been renewed year after year. Is it not about time to look for returns? A splendid round up of our followship?

The October Board meeting is to be known as Directors' Day. All directors are asked to bring or send in writing some suggestions, the execution of which will add to the efficiency of Alliance work during the coming year. They are asked to tell of plans that have been successfully tried, or of plans to be attempted this year. They are urged to ask any questions that may be helpful to the directors or to the branches and for the best results the co-operation of the branches is desired, hence it is hoped the directors will receive suggestions from their branches or from individual members of their branches to present at the meeting, that every possible plan may have careful consideration at the beginning of the year; for thus will the broadest outlook be obtained.

Resolutions

Whereas: The announcement being made of the death of the venerable Mrs. Judith W. Andrews, first President of the Alliance, and of the previous Auxiliary Conference, the beloved and honored pioneer to whom the Alliance so largely owes its inception and growth, we, members, of the Executive Board now assembled, desire to express the deep feeling within our hearts with which the announcement is received, and to testify officially to the affection and respect universally accorded her.

Be it therefore resolved: That in the death of Mrs. Andrews the Alliance has sustained another great loss quickly following those of the past few months, bringing home the fact of the rapid passing of that noble "Old Guard" of women who organized and nurtured this society, and of whom so few remain. Also

Resolved: That the Alliance as a body holds her life and friendship as a precious memory, while its loyalty to the guiding principles, which she helped so materially to lay down, remains unbroken. Also

Resolved: That this body hereby expresses the fullest appreciation of her lifelong devotion to the cause of liberal religion and to the work of the Alliance, in which she so firmly trusted and believed. Finally

Resolved: That the foregoing resolutions be spread upon the official records of the Alliance, and a copy forwarded to Mrs. Andrews' relatives.

Adopted by the Executive Board, Sept. 11, 1914.

The Fifield Tree

Read at the Dedication of the Emily A. Fifield Memorial Tree. Henry L. Pierce School. Dorchester, Mass. Arbor Day. 1914.

Grow and prosper, little tree,
Grow and flourish mightily;—
Firm and healthy, strong and sound,
Arrow straight from tip to ground;
Such as she would wish to see,
Little Tree!

Send your rootlets deep and wide,
For by roots the tree is tried.
Frost and storm and whirling blast
Cannot harm if anchored fast—
Anchored so in hearts was she,
Little Tree!

Swelling buds in springtime days,
Cheering after winter's ways,
Crown of leaves in summer sun,
Such a crown in life she won.
Take her lessons worthily—
Little Tree!

Grace this building; scholars, too,
Just as she would have you, do.
Spring and summer, autumn, snow,
So the hurrying years will go.
But in tender love shall we
Keep her memory,
Little Tree!

MARY FIFIELD KING

Executive Board (June)

The meeting of the Executive Board held on June twelfth was conducted by the President, with three vice-presidents, both secretaries, and fifteen directors present. An appeal for $300 for Bellingham, Washington, was approved and is presented to the branches.

A new plan for the Alliance department of WORD AND WORK for 1914-1915 was adopted and is outlined elsewhere in these columns. Mrs. Claude U. Gilson was elected editor for *The Alliance*.

Miss Emma C. Low was added to the International Committee. Mrs. Anna Comstock, Professor of Biology at Sage College, Ithaca, New York, was elected to serve on the Committee on College Centers.

Mrs. W. Arthur Cairns of West Hartford was elected Director for Connecticut. Mrs. Lillian B. Gates of Westboro, Massachusetts, was elected to succeed Mrs. Coffin of Northboro. Mrs. David P. Hueston of Hinsdale was chosen Director for Illinois.

Mrs. Frank C. Pratt resigns as Director for Western Canada because of her return to the States. Her successor is Mrs. Florence G. Bale of Winnipeg.

The new Social Service Committee consists of Mrs. Alva Roy Scott, Bangor, Me., *Chairman*, Mrs. Hubert Arrowsmith, Brooklyn, N. Y.; Miss Lilla Newhall Breed, Louisville, Ky.; Mrs. John W. Day, St. Louis, Mo.; Mrs. Caleb S. S. Dutton, San Francisco, Cal.; Mrs. George H. Root, Winchester, Mass.; Mrs. Edgar S. Wiers, Montclair, N. J.

Mrs. Frederick T. Lord resigns as chairman of the Post-office Mission Committee but will keep her membership on the committee. The resignation was accepted with appreciation of Mrs. Lord's long and efficient service. Mrs. E. L. Osgood of Boston and Hopedale was elected chairman.

A vote was passed making it the duty of vice-presidents to assign branches among directors in their sections.

The Board accepted the invitation of the New York League and will hold its out of Boston meeting in New York, December 11, 1914.

It was voted that the official record of the annual business meeting of The Alliance shall be read at the next ensuing meeting of the Executive Board. It has never been customary to read this report at the next annual meeting and the printed reports in the *Christian Register* and in WORD AND WORK are of necessity incomplete. The vote passed at this meeting makes the Board responsible for the official report of a most important session.

A new branch was reported at Hubbardston, Mass., Mrs. Lucy M. Lovell, President, Mrs. Horace R. Hubbard, Secretary.

The regular meeting was held September eleventh, the President in the chair. Three guests were welcomed, Mrs. Harding, Secretary of the New York League, Miss Spalding, President of the Southern Associate Alliance, and Mrs. Lovekin, President of the Victoria Branch, British Columbia.

Miss C. Louise Smith of San Francisco has become a life member. *In Memoriam* have been added the names of Mrs. J. W. Bailey, Watertown, Mrs. F. E. Whitcher, Boston, and Mrs. Nancy Chandler Haskins, Waverley.

The Board voted to lay special emphasis this year on the interests of the young people of our various societies. Attention is called to certain suggestions made by the Junior Fellowship Committee and printed in this issue of WORD AND WORK.

The Southern Committee reported continued progress in the circuits. The land has been secured for the new church at Mt. Pleasant, Florida, and a part of the money needed for building and furnishing is at hand. There is no present need of second hand clothing at Dix House. There are many opportunities to aid the social service work at Shelter Neck and Swansboro, North Carolina. And money for scholarships at the Carolina Industrial School will be welcomed, fifty dollars for a full scholarship, ten dollars for a pupil living at home.

The three annual appeals are again put before the branches:—$400 for Green Harbor, $250 each for Meadville Theological School and the Pacific School for the Ministry.

The catalogues of the enlarged lending library are ready for distribution. Let study classes take notice.

Miss Elizabeth Eschenburg of Santa Barbara, California, has been elected a director, and Mrs. John A. Love of Bellingham succeeds Mrs. Dietrich as director for Washington. Mrs. W. B. Donnell of Orange, New Jersey is chairman of the Editorial Committee as Mrs. Gilson has been made editor of our pages in WORD AND WORK.

The death of Mrs. Judith Walker Andrews, first President of the National Alliance occurred on August 29th and the Board standing recorded its "appreciation of her lifelong devotion to the cause of liberal religion and to the work of The Alliance in which she so firmly trusted and believed."

The death of Mrs. Bell, a life member and formerly director for New Jersey, was reported.

It is the aim of the President to have each and every Alliance branch receive a visit this year from some officer or director. Plans will be considered whereby this may be made possible.

A new branch is reported in Massachusetts, at Marlboro, Miss Katherine Morse, Secretary, 143 Pleasant St.

October ninth will be directors' day when each director will bring suggestions for the strengthening of our work.

Mrs. Anna Garlin Spencer and Mrs. Clara T. Guild bespoke the active cooperation of The Alliance and its branches with Meadville and the Tuckerman School making it possible for lay workers to fit themselves to be parish assistants and executive secretaries, and at the same time in helping to create the opportunity for such trained workers to serve our churches and Sunday schools. The matter was referred to the Social Service Committee of The Alliance.

CAROLINE S. ATHERTON,
Recording Secretary.

International Union of Liberal Christian Women

From the first annual report of the Secretary Miss Helen Brooke Herford.

THE AMERICAN ALLIANCE has cooperated with the League in following up the young English women who settle in the States, and one of its Branches has been particularly kind in befriending a poor English family which settled in its neighbourhood. In response to the appeal of Prof. Boros at the Paris meeting a determined effort has been made

by the Alliance to look out for and befriend the Hungarian peasant emigrants to America, who settled in large numbers in such places as Chicago and Pittsburg.

The Alliance is giving its aid to the struggling Italian Liberal Movement under Signor Conte, and is also assisting the little group of Genevan women.

The Genevan Group of Liberal Women, of whom Madame Montechal and Madame Rochat are the leaders, are endeavouring to arouse an interest in the Union among the women of the Liberal Protestant Churches, a few of which are to be found in Southern France.

The British League has endeavoured in various ways to carry out the objects of the Union.

The League is glad to have been of some slight service to the Genevan group. Frequent intercourse has been held with the kindred society in Germany. A large proportion of the members of the 'Union for Religious Instruction' are teachers in the State schools, on whom the duty of giving religious instruction is obligatory, and the International Committee of the League found that the liberal religious literature published by the Sunday School Association would be very helpful to them, and have been able to send over a number of these publications to the President at Frankfort.

With a view to promoting the Guild of Friendship the League is helping the wife of the Liberal Dutch Minister in London in caring for the young Dutch liberal women who when they want to come to England apply to her for help and guidance. To this end the Anglo-Dutch Agency has been started, the Dutch Church in London contributing £10 towards the initial expenses.

To the building of the Francis David Memorial Church at Deva, Hungary, the League has sent the sum of £13, the joint contribution of some fifty League Branches and a number of individual members. Each one of these fifty Societies informed itself about the object to which it was sending its money, and in consequence the interest of the women of our churches in their Hungarian sisters is much more lively and wider spread than ever before.

The League has sent during the last year one or two articles on aspects of women's work in England to the Italian liberal magazine, the *Reforma Italiana.*

The Vreindshaps Gilde of Holland is one of the partners in the 'Anglo-Dutch Agency,' and stands ready to further the interests of any young Liberals from England who will make use of their side of the Agency, and has done very good work in finding friends for a number of women members of the Society who have left Holland to settle in the U.S.A. and other countries.

The Verein fur Religiose Erziehung seems to be fully alive to the benefit the Union may be to the German women Liberals, and while regretting that so far they on their side have been able to do very little, express the belief that in the near future proposals will be formulated for carrying out on their side the objects of the Union.

Denmark is able to do very little if anything so far, and contributes half fees only.

Norway intimated her desire to join. There is a Women's Society in connection with the Unitarian Church in Christiania, and letters came in 1912 from Madame Haugerud, the minister's wife, saying they would join; but nothing further has been heard of them in anwser to frequent letters and appeals for information.

The Italian Women's League has a membership of between ten and twenty women scattered about the country. It has not been able to take much part in the Union so far, but under its new President, Signora L. Giulio-Benso, of Turin, it hopes to do more in the future. Meanwhile it expresses its gratitude for the help given it by the American Alliance and for the papers on subjects interesting to women sent by the English League to the *Reforma Italiana.*

Circulating Library

The Catalogue of the new Circulating Library is now ready for distribution.

This library is in charge of The Alliance of Unitarian Women and the American Unitarian Association, and is for the use of Ministers, Sunday-School workers, Study Classes, Post-Office Mission correspondents, and all others who can use it to advantage. The books are for free use and will be sent to any person desiring them, the borrower to pay return postage. Books may be kept three weeks from the time they are received. By special request they may be kept for a longer time. Books marked with R are for use at the Library only, and will not be sent out. Address, CIRCULATING LIBRARY, 25 BEACON STREET, Boston, Mass.

Junior Fellowship

The model constitution for Junior Alliances, adopted by the Executive Board of May 1914, has been printed and copies forwarded to all Alliance Directors.

Mrs. Coolidge reports from So. Carver that there are no young people to work with, but that the situation is hopeful owing to (what might be called) the Spoon System. Every first baby born to any Alliance member is given an Alliance spoon, of colonial design, bought with ten cent donations from the members. Two spoons have been given this year.

The problem of the young people is one of vital importance. A careful investigation made last winter brought forth the fact that while in some places Sunday Schools and young peoples' societies were alive and alert, there were many where such organizations were waning or were without young people at all.

It is therefore urged that all directors, make the young people's question one of prime importance during the coming season and that work in this direction be done systematically. It is suggested that a Director should—First, visit all her branches, ascertaining, How many have active young peoples' organizations; How many have waning young peoples' organizations; How many are without young people. Having obtained a fair view of the field, let her go the rounds again studying local conditions in order to find out just what kind of an organization would be best suited to the locality. This done, let her bring to her aid the most magnetic personality available to help start enthusiasm for a Junior Alliance, A Camp Fire Group, a Dancing Class, or whatever seems to be the need of the hour—leaving the development of such work to an inspired group of members belonging to the Branch in question.

Progress is the watchword each year as a new season of work begins and concentration and co-operation are the necessary hand-maidens. This Committee urges the Alliance to concentrate in part and co-operate in whole on the question of the young people, which is the question of our future church. The Chairman begs that all matters of interest and importance on this subject be sent to her for filing and for reporting.

JESSIE VOIGT,
Chairman.

For the coming year the Alliance section of WORD AND WORK will show a change in the discontinuance of the policy of printing annual reports of the Branches. In our earlier years it was possible to give a real summary of the achievements of each Branch. Gradually with our blessed increase in numbers and our small space this "report" has dwindled to a mere catalogue of names, a line of type or less allowed to a branch, and instead of a helpful statement we have read that "Arlington has been active" and that "San Francisco is flourishing," good news, to be sure, and of a kind that we can scarcely hear too often, but giving no hint of the multiple activities of these great organizations and too vague to be suggestive to the neighbor who would achieve a similar success. Accordingly in the place of the "reports" a new department called "News from the Branches" will endeavor to furnish information and it may be inspiration from the Field. Items for this department may be sent at any time. Obviously they must be

brief and we hope that they will be definite, detailed, and prepared with the thought of giving help and a desire for emulation to the rest of the fellowship.

News from the Branches

The Sudbury Branch Alliance will hold its annual sale and harvest dinner as usual on "Columbus Day," Oct. 12th and solicits the patronage and assistance of all interested in the survival of the old First Parish Church of Sudbury. Barges will convey people arriving at South Sudbury by train leaving North Station at 11.50 A.M. to the church at Sudbury Center.

The Alliance branch at Ellsworth, Maine, is very much alive. After a busy winter the members held a sale in August and cleared four hundred dollars. They are planning for a study class in connection with this year's meetings. Surely this is no small achievement for a branch that had discontinued its meetings, when the church was closed and the people were scattered. They are reunited and reinforced and we shall hear good things of Ellsworth early and often.

Through the activity of Mrs. Charles Lloyd, Chairman of the Philanthropic Committee of the New York League of Unitarian Women, assisted by her daughter, Mrs. W. W. Lighthipe, a Unitarian Service was held at Ocean Beach, L. I., on Sunday, August 25rd. Rev. Newton Knapp of Brooklyn preached, his subject was "The Influence of Emerson." The attendance was 115. There was a soprano solo accompanied by Mrs. Lighthipe with a violin obligato. Ocean Beach is opposite Bay Shore on Long Island and about a mile from Point of Woods. It is the intention to build a "Union Church" for summer services.

The Appeals

The Branches have presented to them this month for their generous consideration four Appeals. Two of these are for the help of the students of the Meadville Theological School and the Pacific Unitarian School for the Ministry.

President Earl M. Wilbur of the latter writes that students desiring to enter the school are more numerous than Scholarship funds, and adds, "It is on the whole an encouraging state of things when it is lack, not of men, but merely of money that keeps a divinity-school from being larger." This will surely suggest to our Branches that their gifts to these schools be prompt and at least as generous as usual. The regular appeal for Grace Chapel, Green Harbor, is the third appeal on the list and without doubt will receive the regular response. The two new Appeals are that of Wheeling, West Virginia, and Bellingham, Wash.

Several other appeals are under consideration by the Committee and will be presented to the Branches later if approved.

It is greatly to be desired that Branches which do not now give to the appeals should join in this part of our work and help to make it more truly the work of the whole Alliance.

Let no Branch refrain from giving because the gift must be small. No amount is too small to help the good cause.

All money for appeals should be sent to Mrs. Lucia Clapp Noyes, (Treasurer of the Alliance) 11 St. John Street, Jamiaca Plain, Massachusetts, with a statement of how it is to be distributed.

ALICE REYNOLDS KEYES,
Chairman of Committee on Appeals.

Appeals stand as follows:—

Green Harbor	$400.
Meadville	$250.
Pacific School	$250.
Wheeling	$449.
Bellingham	$300.

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Mr. Sanford Bates, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Board of Directors' Monthly Meeting.

The second regular monthly meeting of the Executive Board of the Young People's Religious Union for 1914-1915 was held in Room 11, 25 Beacon St., Boston, Mass., on Wednesday afternoon, September 9, 1914, at 2.30 o'clock.

President Bates presided and there were present: Mr. Allen, Miss Cline, Mr. McMurdie and the secretary.

The secretary read the minutes of the June meeting which were approved as read.

The treasurer read his report for the past three months, showing only a small working balance on hand. On motion of Mr. Allen, it was

VOTED: That the treasurer's report be accepted.

The matter of the time of the Board meetings came up, and it was

VOTED: To meet hereafter on the first Wednesday of each month, at half past two o'clock.

On considering the student assistant appropriations for the college town ministers that had applied for the same, it was

VOTED: To appropriate $50 to each of the following places for student assistant work, $25 to be paid the first of December and $25 the first of April:—Ann Arbor, Michigan; Iowa City, Iowa; Lawrence, Kansas; Lincoln, Nebraska; and Minneapolis, Minnesota.

VOTED: to adjourn.

Grace R. Torr,
Secretary.

The Student Assistant Work

This report from one of our college town centers, namely, Lincoln, Nebraska, relative to the work of the student assistants there, may serve in giving an idea of the work in general as well as showing that the efforts of the Young People's Religious Union along these lines is being appreciated.

We seem to have succeeded in reaching an unusually large number of students. The number of students at the regular church service sometimes exceeds fifty, and I think we have more than seventy five who attend more or less frequently. Since very little is known in this western country about Unitarian or even any other liberal churches, there is considerable difficulty in getting students out to our church at all, and when they come they usually feel hesitant about affiliating themselves very much with us.

To attract the attention of open-minded young people who do not realize that we offer what they have ceased to look for in a religious organization, we advertise; by displays in the college paper and by circularizing the entire student body of the university with postal cards. The money for the latter work—printing, postage and advertising—was furnished us by the A. U. A. in a special appropriation.

We have a students' class which meets every Sunday after the sermon, which we call the Students' Liberal Religious Union. I presume this is not quite like the Young People's Religious Union in that our students do not become thoroughly acquainted with each other. A nucleus of people who are interested in the work and are acquainted, however, helps to arrange a series of addresses by speakers, usually faculty members of the university, on topics related to a serious view of life. These meetings are generally well attended, from twenty to forty being present.

The first Friday of each month we have a party at the home of Mr. and Mrs. Weatherly for all the students and young people of the church, and endeavor by this means to further their acquaintance with each other. The parties are very well enjoyed by all who attend; but unfortunately there is

considerable difficulty in getting those who need them most to attend them. We send out written invitations five or six days in advance to all whom we think would be sufficiently interested to come, but still cannot get them out as we would like. Of course there are so many attractions by the university organizations and the entertainments of the city that most of us are hard pressed for time.

Miss Elizabeth Hyde, the other assistant, and I try to look up and call upon new students whom we hear about through family or friends. It is a good thing to do, if attended to by one who is a good mixer.

The monthly paper and calendar published by the church is sent to all students whose names we secure when they come to the morning service. We have been getting an interesting number of students members of the church during the past four years, starting with two or three, and now having eighteen. Each year we lose our best members, of course, by graduation, so that organization in the fall is always a good deal of a problem. Some of our seniors come back for graduate work, however, and these people have done us a great deal of service.

The appropriations from your society have been especially helpful to the cause of liberal religion in our student community because of the fact that the local church is supported chiefly by members of the university faculty and other professional people of moderate means whose resources are taxed to the utmost to pay the ordinary expenses of the church. It it were not for the money to employ student assistants, Mr. Weatherly would be seriously handicapped in his efforts to reach the young people in the university, who are in so many cases breaking loose from traditional orthodoxy and need religious thought adequate to their new intelligence.

Very respectfully,

CLARK DICKINSON,
Student Assistant.

Greetings from the Universalist Young People

The following letter from our Universalist friends was received during the summer and is interesting as showing the friendliness and willingness to cooperate that exists:

"At the recent Convention of the Young People's Christian Union, the following resolution was unanimously adopted: that we, the Young People's Christian Union of the Universalist Church, express our appreciation of the fraternal greeting and congratulations sent by the Young People's Religious Union of the Unitarian Church, and extend to them our most cordial greetings.

May our common purpose, our high ideals of character, building and service bring us into closer relationship with each other, kindling us in stronger bonds of fellowship and love in building up the Kingdom of God."

Very sincerely yours,
CARL F. ELSNER,
Secretary.

Young People's Day at the Shoals Meetings

Wednesday, July 15, was observed as "Young People's Day" and the entire programme was well carried out and considered one of the best in many years. More young people were present than ever before which fact decidedly lent ardor and spirit to all the meetings and festivities of the week.

Rev. John H. Wilson of Wilton, N. H. a former director, led a sunrise service which was well attended; Rev. Henry T. Secrist of Meadville, Pa. conducted the morning chapel service, in place of Rev. Otto Lyding of the First Parish, Roxbury, Mass., who was unavoidably detained at the last moment; while Mr. Frederick M. Eliot, assistant to the minister of the First Parish, Cambridge, gave the morning address, his subject being "The Duties of Young People in a Free Church." This paper won much favorable comment as being one of the best ever presented on "Young People's

Day." The Alliance immediately asked permission to use it as one of its lending papers where it may be had on application. A concert in the evening brought to a close another memorable day.

Committee for 1914-1915

The following standing committees have been appointed:

Finance

Mr. Chester R. Allen, *Chairman*, Boston, Mass.
Miss Emily J. Cline, Dorchester, Mass.
Mr. Arthur Ryder, West Bridgewater, Mass.
Miss Belle I. Smith, Los Angeles, Cal.
Rev. Percy E. Lyndon, Windsor, Vt.

Policy

Rev. Palfrey Perkins, *Chairman*, Brighton, Mass.
Miss Caroline S. Burrage, West Newton, Mass.
Rev. Harold G. Arnold, West Roxbury, Mass.
Miss Emma R. Ross, Los Angeles, Cal.
Rev. Benjamin R. Bulkeley, Beverly, Mass.
Mr. Philip S. Nash, Boston, Mass.
Mr. Berkeley B. Blake, Berkeley, Cal.

Speaking

Miss Grace R. Torr, *Chairman*, Boston, Mass.
Mr. Wallace O. Fenn, Cambridge, Mass.
Mr. Henry G. Rogers, Yarmouth, Me.
Miss Mary Sprague, West Newton, Mass.
Mr. J. E. Dobbs, Toronto, Canada.

Publication

Rev. H. Houghton Schumacher, *Chairman*, Helena, Montana.
Miss Helen F. Schadee, Florence, Mass.
Rev. Charles J. Staples, Burlington, Vt.
Miss Julia L. Barry, Montclair, N. J.
Miss Marian D. Richards, Brighton, Mass.

Nominating

Rev. Dudley H. Ferrell, *Chairman*, Brockton, Mass.
Mr. Joseph C. Kiley, Jamestown, N. Y.
Rev. Henry G. Ives, Andover, N. H.
Miss Edith Melvin, Concord, Mass.
Miss Beatrice A. Clark, Dorchester, Mass.

Boston Federation Calendar

The following dates should be kept in mind by the unions in the vicinity of Boston when arranging programs for local meetings, etc., in order to avoid conflicts in plans:

Monday, Oct. 19, Get-together Meeting.
Sunday, Nov. 29, Fall Meeting.
Friday, Jan. 1, 1st Federation Dance.
Friday, Jan. 15, 2d Federation Dance.
Friday, Jan. 29, 3d Federation Dance.
Sunday, Jan. 31, Mid-winter Meeting.
Friday, Feb. 12, 4th Federation Dance.
Saturday, March 27, In-door Picnic.
Sunday, April 25, Annual Meeting.
Thursday, May 27, Annual Y. P. R. U. Meeting.
Saturday, June 5, Field Day.

Point and Lines

Miss Katharine Williams of Dedham, Mass. has been appointed student secretary at King's Chapel, succeeding Miss Ruth Lawrence, who so acceptably filled the position last year. Miss Williams may be found at the King's Chapel House, 102 Chestnut Street, Boston, daily except Monday, from half past eleven to twelve o'clock, and will be pleased to make appointments with students or other Unitarian young people desiring advice or assistance.

The first number of "*The Federation News*" has been issued and is receiving favorable comment. With Mr. J. Harry Hooper, as editor, and Mr. Fred G. May, Jr., as business manager, the publication is certain of success. Congratulations and long life to our new contemporary! Certainly no one in the Boston Federation can afford to be without a copy; contributions at twenty five cents annually are solicited.

The list of your officers for the year is asked for at headquarters, as well as the list of any students or other young people away from their home church.

Remember to make every effort to secure contributions to the $30,000 Endowment Fund. Buttons and pledge cards may be obtained at Room 11.

Unitarian Temperance Society

Rev. Joseph H. Crooker, D.D., *President*, Roslindale, Mass.
Mrs. Frank L. Young, *Vice-President*.
Rev. Chester A. Drummond, *Secretary*, Somerville, Mass.
Charles H. Stearns, *Treasurer*, Brookline, Mass.

The Confessions of a Unitarian

My childhood home was one of strict abstinence. The *materia medica* of that day included liquor and we permitted its use in sickness but always a bit apologetically and shame-facedly. My orthodox Sunday School tirelessly painted the awful fate of the drunkard and lurid charts depicted the chromatic condition of his stomach at various stages of his decline and its. I had barely reached my teens, perhaps had only completed my first decade, when Francis Murphy and his son Charles conducted a picturesque and vigorous temperance crusade throughout our city. Meetings were held in our church and Sunday School and with hundreds of other children I signed the pledge card which bound us never to partake of any kind of alcoholic drink as a beverage.

Had my early training and home influence been different I should probably have learned to drink in my college days as many of my companions did. I was surrounded for the first time by a laxer code of morals. But for some reason I experienced no difficulty in going with the fraternity crowd to a saloon and being the only one to refuse the drinks and cigars too. It never occurred to me I was a cad and I seemed to be taken for what I was without ridicule or comment. But on the whole my abhorrence of drink and drinkers was weakened. They did not seem especially revolting, close at hand.

My early manhood involved two momentous changes. I turned from my chosen profession to enter the ministry. During my seminary days I changed from orthodoxy to Unitarianism. With the latter change so many old pledges went, that I regarded myself as emancipated from all fetters forged on my unsuspecting and unthinking childhood.

My first ministry was in a small town, a saloonless community, and I do not recall that the temperance question ever arose publicly save in the mild form of frozen pudding of which I did not hesitate to partake. I became interested in some way in the catalogue of a wholesale grocer in the near-by city and was impressed by the fascinating story, therein suggested, of the world-wide production and use of alcoholic drinks. I read encyclopedia articles on the subject and with a purely intellectual interest I occasionally purchased bottles of various wines from the wholesale grocer to see what they were like. Each of these would last for months. The brilliantly varied and poetically-viewed fact of the world's drink seemed to me a stubborn and conclusive refutation of the puny efforts of the temperance advocates. I had attended in my boyhood a state convention of the Prohibitionists and their bigoted excoriation of all who did not adopt their plan, their refusal to recognize as Christians any who differed from them, had even in my days of abstinence disgusted me with them.

My second parish was the suburb of a great city where I was plunged into the midst of modern life. I found wines and liquors served on the tables of my well-to-do parishioners. My complete emancipation from my earlier ways of thinking and my full and eager participation in life led me to accept those as a matter of course. Some I enjoyed but in a very mild way. The opportunity to travel came and in almost a dozen lands I scanned the menu cards and sampled the native drinks as I sought to see the native costumes and customs. We never used or served any alcoholic drink at home. The interest was predominatingly intellectual.

The churches of my community made an annual fight against the renewal of certain saloon licenses. Mine was almost the only church which took no position on the temperance question. But the great majority of my people felt as I did and decried "intemperate temperance." I championed various causes but in temperance I was silent.

But I noted the rising tide of temperance. I read of the results of the experiments with alcohol in the Munich and Vienna laboratories and was impressed, for efficiency was my eager desire. The changed att tude of Pres. Chas. W. Eliot influenced me deeply. The constantly increasing number of industrial and commercial enterprises, especially railroads, which took an uncompromising attitude against a l drinking was convincing. I noted the prohibition wave. But personally I drifted. I took no stand and while I never tasted anything alcoholic except occasionally at my parishioners' homes and sparingly then I did not regard this as of any importance.

But the pressure of facts became too strong and I preached my first temperance sermon in a min stry of a dozen years. A philanthropic organization of which I was an officer asked me to voice their protest before the Town Council against the renewal of certain licenses. Even among my cultivated, protected, successful, high-minded parishioners certain distressing cases of alcoholism came to light. I advocated fewer licenses at a meeting of my Men's Club and in the midst of that discussion I awakened to a realization of the fact that I saw no practical solution except prohibition.

I have always prided myself on being temperate and avoiding both extremes. Now I see that anything but total abstinence is intemperance. Hard headed science and industry prove that. I find that more and more of those I know are being forced by the relentless logic of the new science and industry to take the position I find myself forced to take. The mobilization of multitudes into majorities who vote counties and states dry shows the drift of modern thought to me.

Our license system stands forth as one of the most colossal failures of reform. Prohibition, I am told, does not prohibit, but I know that laws absolutely forbidding robbery and murder do not wholly prohibit either, yet they reduce crime to a minimum and I believe in them. And I know that at its very weakest and worst, prohibition will do infinitely more for temperance than the license system can. That it will mean reckless d sregard and open violation of law with the new and mighty sentiment for prohibition I cannot believe and with the West Virginia law providing for rigid enforcement as a pattern we shall learn how to enforce it. Speakeasies and illegal selling on Sundays, to minors and to intoxicated persons flourish everywhere under license systems and they can claim no rigid enforcibility. China's utter and abrupt eradication of the opium evil proves that a nation can rid itself of a mighty evil if it will and that the root and branch method of complete elimination is the only effective way. Until all our states are under prohibition or we have a nation-wide enactment we shall make little progress with our problem.

The plea of personal liberty naturally perplexed me as a Unitarian with my belief in freedom and disbelief in compulsion. But as I see in all the papers the Anhauser-Busch advertisements extolling national heroes as standing for personal liberty and prohibition as destroying it, I reflect that all that they claim would apply equally well to the fullest liberty to sell poison and habit-forming drugs and to store explosives and harbor malignant disease and to commit murder. I believe that the liberty of the wife-beater, the white-slaver, the leper, the child-exploiter, the grafter and every one who injures individuals and society should be taken away. No one should be free to injure another.

I see the moral forces of civilization with our splendid nation well in the van, closing in on this evil as they closed in half a century ago on slavery. I covet leadership for our free fellowship in the great fight. I can conceive no greater rebuke than that a few years hence those who will have borne the brunt of battle shall turn to us as Henry of Navarre turned to his friend to say, "Go hang yourself, brave Cleon. We fought at Arque and you were not there." We have done much but not enough. *Noblesse oblige.*

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